

It takes but little water to sprinkle or pour, no need to cut out a baptistery for that purpose, its existence is an evidence for immersion, "much water" was needed in which to be "buried with Christ."

Its size is no argument against immersion. Dr Cote says: "The dimensions of the reservoir, which is still full of water, are four feet and a half in length, three feet and a half in depth." *Archaeology of Baptism. Page 152.*

Plenty of room here for immersion. On one occasion in West Va., I baptized three ladies in an elbow of a narrow stream; the space was not more than four feet square, and persons who had never witnessed face forward immersion wondered how any one could be immersed in "that little place." Yet the candidates were immersed "decently and in order." The catacomb baptistery was large enough for immersion.

The fresco-painting over the arch of the baptistery teaches immersion. Dr. Schaff says of this painting: "In a later fresco picture of the Baptism of Christ in the catacomb of San Ponziano, outside of Rome, Christ stands undressed in the Jordan with the water up to the waist, and John the Baptist from a projecting rock places his hand upon the head of Christ to immerse him, while the dove descends directly from the open heaven."—*Teaching of the Twelve Apostles. Page 38.*

Bottari, the learned Italian Prelate, in his valuable work, *Roma Sotterranea*, says of this painting: "Upon the wall over the arch, the Redeemer is represented up to His waist in the waters of the River Jordan, and upon His head rests the right hand of John the Baptist, standing on the shore. It is by mistake that modern artists represent Christ in the Jordan up to His knees only, and John pouring water upon His head. And although on the portico of the church of San Lorenzo, outside of the walls of Rome, that saint is seen in a painting, pouring water upon the head of San Romano, this was certainly not the case, as that picture is far more modern (it is of the twelfth century—W. N. Cote) than those of the first centuries, and the artist was evidently ignorant or wrongly informed concerning the acts of San Lorenzo. It is not improbable, however, that subsequently

it became customary to pour water upon the head of the catechumen after he had been immersed." The italics are my own. Both the Protestant and Catholic testify to immersion as the Catacomb practice.

Indeed the painting in connection with the baptistery is very suggestive, as Christ in Jordan was baptized so. The candidate in the baptistery was baptized. As Taylor says: "For what purpose was it placed in that subterraneous vanet, if not to instruct the administrator and the convert that thus their Lord himself was baptized in Jordan? that duty led them to be thus conformed to this part of the image of Christ; that it became them thus to fulfill all righteousness."—*Apostolic Baptism. Page 219.*

The Baptistery of San Ponziano was used for face forward immersion. Its size is an evidence of this fact. The administrator could not stand in a baptistery of this size and throw the candidate backward, it would be a physical impossibility, the candidate's neck would be broken on the edge of the baptistery; but how easy, natural, and scriptural, to kneel down and bow forward. Dr. Cote speaking of the baptistery says: "The Neophytes were immersed by standing or kneeling in the water, and bending forward under the hand of the administrator."—*Archaeology of Baptism. Page 153.*

The fresco-painting over the baptistery points to face forward immersion. John has his right hand on the head of Christ. Rev. David Ford, the baptist author says: "In these catacomb pictures, however, the hand is placed on the head, evidently for the purpose of immersing the candidate in the water, and this was the usual mode of early Christian Baptism. This method of pressing the head slightly forward and down explains the phrases 'bowed head' 'bowed face,' 'bathed breasts,' etc., which is frequently met with in the patristic description of baptisms."—*Studies on Baptism. Page 300.*

The following letter by Dr. Warren Randolph is pertinent to the points under consideration. It was written to the writer in reply to some questions on the baptistery when investigating the subject of baptism.

Dear Brother: In the baptistery of

San Ponzianus (Rome) the administrator did not, I think, enter the water, but stood outside. The candidate no doubt knelt (as Dr. Judson's first candidates did) or sat in the water, and in either case, with the feet somewhat drawn up, it was perfectly easy to immerse the candidate in a pool even less than four and one half feet long.

I myself immersed a man at Rome (before a public baptism was deemed prudent) in the ordinary bathing tank of a bathing establishment, and said tank was probably not more than four and one half feet long, though I cannot give the exact length. I stood or leaned over it from without, the candidate if I remember took a sitting posture in the water. I do remember there was absolutely no difficulty in "burying him in baptism," and it was one of the rarest privileges of my life.

Yours fraternally,

WARREN RANDOLPH

The Baptistery of San Ponziano, made sacred by martyr's knees, speaks out through centuries with no uncertain sound, not only in favor of immersion, but in favor of face-forward immersion, illustrating the words of Paul: "we have been planted together in the likeness of his death." Rom. vi, 5, emphasizing the words of Father Tertullian, who said; "The Christians of his time were immersed by bowing down with great simplicity," and is standing evidence of primitive and scriptural practice.

JOHN DUKE McFADDEN.

To walk with God and to help men to walk with Him are the noblest objects of Christian Endeavor.—*Sel.*

In the home and its environments is where God wants our best efforts, and if we are faithful there, God sees, and He will reward us, even if the world does not applaud, and call us heroes and heroines.

A Writer in the *Union Signal* states that one of her friends has the following excellent motto inscribed over the fireplace in her house:

"When you sit by my fire
To keep yourself warm,
Take heed that your tongue
Do your neighbor no harm."